A Diſtinction betwixt the

# Two Suppers of Chriſt,

NAMELY,

The laſt Supper in the ſame night that he was betrayed, before he was Crucified,

And the Supper after he was riſen and aſcended at the right hand of God, which he calls People to in *Rev.* 3. *to hear his Voice, and open the Door, and he will Sup with them, and they ſhall Sup with him.*

Likewiſe, ſomething concerning Chriſt the Reſurrection of the Juſt and Unjuſt.

And alſo, concerning the

*Stone cut out of the Mountain without Hands,*

Which ſmote the Image, *Dan.* 2.

And concerning Chriſt, the Vine; and the *Jews,* how that God planted them a Noble Vine, but they degenerated, and deſtroyed the Lords Servants, and Son, that came to look for Fruits.

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By *G. F.*

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*A Diſtinction betwixt the two Suppers of Chriſt, namely, the laſt Supper in the ſame Night that he was betray'd, before he was Crucified; and the Supper after he was riſen and aſcended at the right Hand of God, which he calls People to in* Rev. 3. to hear his Voice, and open the Door, and he will Sup with them, and they ſhall Sup with him.

IT is ſaid in *Matth.* 26. and *Mark* 14. and *Luke* 22. & 1 Cor. 11. *In the ſame night that Chriſt was betray'd, he took the Bread and the Cup, &c.* and ſaid, *As often as ye do eat this Bread, and drink this Cup, do it in Remembrance of me, and ye do ſhew forth the Lords Death till he come.* And Chriſt ſaith, *I ſay unto you, I will drink henceforth no more of this Fruit of the Vine, until that day that I drink it new with you in my Fathers Kingdom.* Mat. 26. 29. & Mark 22. 16. And Chriſt ſaid, when he was at his laſt Supper, when he was betray'd, before he was crucified, *I ſay unto you,* (namely, his Diſciples) *I will not any more eat thereof* (namely, of the Bread of the Paſſover) *until it be fulfill'd in the Kingdom of God.*

Now Mark, the Fruit of the Vine, and the Bread which Chriſt brake at his laſt Supper, and gave to his Diſciples in the ſame night that he was betray'd, before he was crucified, which they were to take in Remembrance of his Death, and ſhew forth his Death until he came, that after they had eat of that outward Bread, and drunk of that outward Cup the fruit of the Vine, which he gave to his Diſciples, henceforth, he would eat no more thereof (namely, the Bread) until it was fulfill'd in the Kingdom of God, and drink no more of the fruit of the Vine, ſuutil the day that he drink it new in the Kingdom of God. *Mat.* 26. *Mark* 14 as Chriſt ſaid this unto his Diſciples, at his laſt Supper, before he was cruified; but after Chriſt was crucified, buried, and roſe again, he did eat and drink again with them, as ye may ſee in theſe Scriptures following, which did fulfil his own words,

as in *Luke* 24. 30. *And it came to paſs as Jeſus ſate at Meat with them, he took Bread, and bleſſed it, and brake it, and gave it to them* (namely, to ſome of his Diſciples) *and they ſaid unto others of them, the Lord is come; and he was known to them by breaking of Bread*, as in verſ. 35. And verſ. 41, 42, 43. Jeſus appeared unto his Diſciples again, and he ſaid unto them, *Have ye any Meat? and they gave him a piece of broyl'd Fiſh and Honey-Comb, and he took it, and did eat before them*; And he ſaid unto them, *Theſe are the words I ſpeak unto you, while I was yet with you, that all things muſt be fulfilled, &c.*

And again, Jeſus ſaid unto his Diſciples, after he was riſen, John 21. 5. 9. *Children, have ye any Meat? they anſwered, No.* And as ſoon as his Diſciples were come to Land, they ſaw a fire of Coles there, and Fiſh laid thereon, and Bread; and Jeſus ſaid unto them, *Come and Dine*; and Jeſus took Bread, and gave to them, and Fiſh likewiſe: And this was the third time that Jeſus ſhewed himſelf to his Diſciples, after he was riſen from the dead, as in *John* 21. 12, 13. And Chriſt, after he was riſen from the dead, he told his Diſciples, *All Power in Heaven and Earth was given unto him.* And Chriſt ſaid unto his Diſciples, before he was crucified, *Verily, I ſay unto you, ye ſhall not have gone over the Cities of* Iſrael *till the Son of Man be come, whom he ſent forth to preach*, Mat. 10. 23.

And again, Chriſt ſaid unto his Diſciples, *I tell you of a truth, there be ſome ſtanding here, which ſhall not taſte of Death, till they ſee the Son of Man coming in his Kingdom.* And again, Chriſt ſaith, *Verily, I ſay unto you, there be ſome ſtanding here which ſhall not taſte of Death, till they have ſeen the Kingdom of God come with Power*, Mat. 16. 28. Mark 9. 1. Luke 9. 27.

And the Apoſtle ſaith, *Acts* 10. 41. that they did *eat and drink with Chriſt, after that God had raiſed him up from the dead.* And ſo, they fulfilled Chriſts words, that he would eat no more of the Bread, nor drink of the Fruit of the Vine, until he drunk it new with them in the Kingdom of God, *Mark* 14. 25. And again, Chriſt ſaid, *There are ſome ſtanding here, which ſhall not taſte of Death till they ſee the Son of Man coming in his Kingdom and Power*, Mat. 16. 28. And was not this fulfill'd after Chriſt was riſen, when he ſaid, *All Power in Heaven and Earth is given unto me.* Then did not he come in Power, and did not the Diſciples ſee him in his Kingdom, after his Reſurrection?

And *John*, he that was one of Chriſts beloved Diſciples, that leaned

leaned upon his Breſt in the ſame night that Chriſt was betray'd, before he was crucified, did not *John* then take the Elements of Bread and Wine at that laſt Supper? And was not *John* one of the Diſciples that did not taſte Death till he ſaw Chriſt come in the Kingdom of his Father with Power, when Chriſt ſaid, *All Power in Heaven and Earth is given unto me?* And was not *John* one of the Diſciples that did eat and drink with Chriſt after he was riſen? And after that Chriſt was aſcended, and ſate at the right hand of God, and the Churches were gathered, they were not come off many outward Elementary things. And did not Chriſt ſend *John*, after he was aſcended, to call the Church to another Supper, and ſaid, *Behold, I ſtand at the door and knock, if any man will hear my Voice, and open the door, I will come in to him, and will ſup with him, and he with me; he that hath an Ear to hear, let him hear what the Spirit ſaith unto the Churches.*

Now they that come to this inward and heavenly Supper, and to ſup with Chriſt, the heavenly and ſpiritual Man, the ſecond *Adam*, the Lord from Heaven, after he is riſen and aſcended, they muſt have their ſpiritual Ear to hear the Spiritual Voice of Chriſt, and his Spiritual knocking at the door of their Immortal Souls and Hearts, and with his Spirit, let the Spiritual Man, the ſecond *Adam*, the Lord from Heaven, the King of Glory, to come into their Hearts and Souls, and then they to ſup with him, and he to ſup with them the ſpiritual and heavenly Supper; and to this heavenly and ſpiritual Supper did Chriſt ſend *John*, to call the Church of Chriſt to, after he was riſen and aſcended: And *John* ſaid, when Chriſt ſent him with this Meſſage, to call the Church to this Supper, *I* John, *am your Brother, &c. in the Kingdom and Patience of Jeſus Chriſt.* So here you may ſee, *John* was in the Kingdom and Patience of Chriſt, when he called the Church to this heavenly ſpiritual Supper of Chriſt, after Chriſt was aſcended at the right hand of God; which ſpiritual Supper, after Chriſt was aſcended, is beyond, and a higher Supper than the laſt Supper the ſame night that Chriſt was betray'd, of taking the Elements of Bread and Wine in remembrance of Chriſts death, and a ſhew of his Death till he come: And had not *John* taken that Supper? And was not the Kingdom of God come, when *John* ſaid, *He was in the Kingdom and Patience of Jeſus Chriſt?* Rev. 1. 9. chap. 3. 20. *John* tells you, Chriſt is come, and Chriſt ſaith, *Behold I ſtand at the door and knock,* (Then is not he come?) *and if any man will hear,*

*my Voice, and open the door, I will come in to him,* (Mark, in to him) *and I will Sup with him, and he with me.* And doth not the Apoſtle ſay, *Prove your ſelves, examine your ſelves, knew ye not your own ſelves, how that Jeſus Chriſt is in you, except you be Reprobates,* 2 Cor. 13. 5. And may not Reprobates take the Elements of Bread and Wine in Remembrance of Chriſt's Death, and ſay, they will do it till Chriſt come; yet Chriſt ſaith, *Behold, I ſtand at the door and knock,* (ſo then he is come) and if any man will hear his Voice, and open the Door, he will come in to them, and ſup with them, and they with him. And cannot Reprobates be ſprinkled with the Elements of Water, and take the Elements of Bread and Wine? And Chriſt, that is aſcended at the right hand of God, ſaith, *Behold, I ſtand at the door and knock*; and though he is come, and ſtands at the door and knocks, yet they will not open the door, and hear his ſpiritual Voice, that he might come in to them, and ſup with them, and they with him, as is ſaid before; and ſuch will not come to the ſpiritual Ear to hear what the Spirit ſaith to the Church of Chriſt; for they muſt have the ſpiritual Ear that let in Chriſt, when he ſtands at the door and knocks at the door of their hearts, to hear his ſpiritual Voice, and to ſup with the ſpiritual Man at his ſpiritual Supper, after Chriſt is aſcended, and they that hear not the ſpiritual Voice of Chriſt, when he ſtands at the door and knocks, are ſuch as err from the Spirit of God, and Faith of Chriſt, and hate his Light, and go from the Grace and Truth in their Hearts; and ſuch do not come to the heavenly Supper of Chriſt, that he calls to, now after he is aſcended, that will not hear his Voice, nor open the door by his Grace, Light, Spirit and Truth, but their dark ſpirit leads them to live in beggarly Elements, outward things which periſh with the uſing, and which keep them in Bondage, *Gal.* 4. 9. *Col.* 2. 22. And the Angel ſaid unto *John, Bleſſed are they which are called to the Marriage Supper of the Lamb.* This is the Spiritual Marriage Supper of the Lamb which the true Chriſtians were called to, after Chriſt was riſen and aſcended, *Rev.* 19. 9. For they that are come to this Marriage Supper of the Lamb, are marryed to Chriſt, the ſecond *Adam*, the Lord from Heaven; and theſe are they that hear his ſpiritual Voice, and is come into them, and ſuppeth with them, and they with him; and this is the Marriage Supper of the Lamb, that taketh away the Sins of the World, and they that come to it are bleſſed; for Reprobates may take

take the outward Elements of Bread and Wine in remembrance of Chriſts death, till he comes, as they ſay, and yet he ſtands at the door of their Hearts and Souls, and knocks, after he is riſen and aſcended at the right hand of God, and they will not let him in, nor hear his Voice; and the Apoſtle tells them, in 2 *Cor.* 13. *They are Reprobates if Chriſt be not in them.*

And here you may ſee now, that Chriſt called his Followers to this Marriage Supper, after he was riſen and aſcended into Heaven at the right hand of God; and is not this the laſt Supper that Chriſt called his People to, after he was aſcended (namely, the Marriage Supper of the Lamb) yea, ſuch that had taken the Elements of Bread and Wine with Chriſt at his laſt Supper, the ſame night that he was betray'd, before he was crucified, in remembrance of his Death, till he come. And *John*, who was one that took it remembrance of his Death till he came, ſaid, in his firſt Epiſtle, chap. 5. 20 after Chriſt was riſen and aſcended, *We know that the Son of God is come, and hath given us an Underſtanding, that we may know him that is true, and we are in him that is true, even in his Son, Jeſus Chriſt*, (Mark, in him) and this is the true God and Eternal Life: And this, *John* ſpake after Chriſt was riſen and aſcended, he that hath an Ear to hear, let him hear. And Jeſus Chriſt ſaid, *If any man love me, he will keep my Words and Sayings; and he that hath my Commandments, and keepeth them, it is he that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt my Self to him: I go to my Father, but ye ſhall ſee me; and becauſe I live, you ſhall live alſo; ye ſhall know that I am in my Father, and you in Me, and I in you; And he that keepeth my words, my Father will love him, and we will come unto him, and make our abode with him*, John 14.

And the Apoſtle ſaith to the *Colloſians*, *God hath deliver'd us from the Power of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son* (Mark) into the Kingdom of his dear Son! and this he ſaid while they were upon the Earth, and after Chriſt was riſen and aſcended. And *John* ſaid, *That he was in the Kingdom and Patience of Jeſus Chriſt, while he was upon the Earth*, Rev. 1. 9. Col. 1. 13.

And the *Colloſians* were not converted, when he took Bread and Wine, and gave to his Diſciples at his laſt Supper, the ſame night he was betray'd. And were not they that were tranſlated into the Kingdom of Chriſt Jeſus, come to the Marriage Supper of the Lamb?

Lamb? And Chriſt ſupped with them, and they with him, and ſate together in the heavenly places in Chriſt Jeſus, as in *Epheſ.* 2 6.

Here you may ſee a diſtinction betwixt the laſt Supper the ſame night that Chriſt was betray'd, before he was crucified, and the heavenly Marriage Supper of the Lamb, that Chriſt calleth People to, after he was aſcended into Heaven at the right hand of God.

And *John* ſaw an Angel ſtanding in the Sun, and he cryed with a loud Voice, ſaying to all the Fowles that fly in the midſt of Heaven, *Come and gather your ſelves together unto the Supper of the great God, that ye may eat the Fleſh of Kings, and the Fleſh of Captains, and the Fleſh of mighty Men, and the Fleſh of them that ſit on Horſes, and the Fleſh of all men, both free and bond, both ſmall and great,* Rev. 19. 17, 18, 19, 20, 21.

Now, all you that will not open the door of your Souls and Hearts at which Door Chriſt ſtands and knocks, nor hear his ſpiritual Voice, to let him in, that he might ſup with you, and you with him, the bleſſed Marriage Supper of the Lamb, ſlain from the Foundation of the World; I ſay to you all, take heed, both great and ſmall, high and low, free and bond, leſt Chriſt do not make of you a Supper for the Fowles to eat your Fleſh, and be fill'd with it, as in *Rev.* 19. for they are not bleſſed that the Fowls make a Supper of, but they are bleſſed that are called, and come to the Marriage Supper of the Lamb; and they that are a Supper for the Fowls, do not eat the Fleſh of Chriſt, nor drink his Blood, the Bread from Heaven; and ſuch have no Life in them, and ſo will not come to Chriſt that they may have Life, but live in outward Elements, *John* 5. 40. *But whoſoever eateth the Fleſh of Chriſt, and drinketh his Blood, which is the living Bread that cometh down from Heaven, hath everlaſting Life.* And again, Chriſt ſaith, *He that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him:* And theſe are they that are bleſſed, and come to the Marriage Supper of the Lamb, and Chriſt ſups with them, and they with him, after his Reſurrection and Aſcention into Heaven at the right hand of God, the heavenly and ſpiritual Supper of the Lamb, and come to be Fleſh of his Fleſh, and Bone of his Bone, *John* 6. *Epheſ.* 5. 30.

Now concerning them that ſay, *The Bread and the Wine that Chriſt took and gave his Diſciples, and ſaid, As often as ye do eat this Bread, and drink this Cup, do it remembrance of me, ſhewing forth the Lords Death,*

*Death, till he come*, as in *Matthew, Mark, Luke*, 1 *Cor. &c.* They that ſay that this outward *Bread*, and the *Wine*, the fruit of the *Vine*, is the very Body and Blood of the *Lord Jeſus Chriſt*, and whoſoever receiveth and eateth it, receiveth and eateth the Lord Jeſus Chriſt, after the Prieſt hath conſecrated it; in this they may ſee their Error that do ſay ſo, and hold this Doctrine; for the Apoſtle ſaith, *Ye that do eat this Bread and drink this Cup, ye do ſhew forth the Lord Jeſus Chriſt's Death, till he come.* Then it is clear, the Bread and the Cup is not the Lord Jeſus; and the Lord Jeſus Chriſt is not come when they eat this bread and drink this cup; for while they are eating the bread and drinking the cup, they are ſhewing forth the Lords death till he come: Then he is not come; for they take the Bread and Cup *in Remembrance of the Lords Death, and to ſhew forth his death till he come.* So it is clear, the *cup* and the *bread* is not the Lord Jeſus Chriſt, as in 1 *Cor.* 11. 24, 26.

And again, the Apoſtle ſaith, *In the ſame night that Chriſt Jeſus was betray'd, he took Bread and brake it, and ſaid, do it in remembrance of me, and likewiſe the Cup.* So Chriſt's Body was whole, and was not crucified, when he brake that outward *bread*; for that which they were to take in Remembrance of Chriſt, and in a ſhew of his death till he came, it was not the Lord Jeſus Chriſt, but outward *Bread* and *Wine* in an outward Cup: And Chriſt was no where call'd a *Cup*, it is ſaid, *Chriſt took the Cup when he had Supped:* Then he did not take his own *blood* and give unto them, but he called it, *the Fruit of the Vine, Mat.* 26. 29. And Chriſt *took the Cup and gave his Diſciples, and ſaid, Drink ye all of it; and took the Bread, and brake it, and gave it to his Diſciples alſo.* And in Mark 16. 22. *They all drank of the Cup, and he brake the Bread and gave it to his Diſciples*, (namely, the twelve) as in *Luke* 22. *And after he had broken it, and given it them, and given them the Cup, and call'd it the Fruit of the Vine*, after Chriſt had given them this, he ſaid, *Drink ye all of this*, Mat. 26. 25. Luke 22. 21. *Behold*, ſaith Chriſt, *The hand of him that betrayeth me, is with me on the Table.* So it ſeems here that *Judas* did eat of the Bread, and drink of the fruit of the Vine in the Cup, and he did partake of theſe outward Elements in the ſame night that Chriſt was betray'd, which Elements were taken in a ſhew and remembrance of the Lords Death till he came: But *Judas* did not ſtay till he came; for he betray'd him. Now if this outward Bread and outward Wine had been

Chriſt, the living Bread that came down from Heaven, and his Blood, which if any man did eat of that Bread, and drink his Blood, he ſhall live forever, and not dye, as Chriſt ſaith, *Whoſo eateth my Fleſh, and drinketh my Blood, hath eternal Life, and dwelleth in me, and I in him; and he that eateth me ſhall even live by me, and he that eateth this Bread that comes down from Heaven, ſhall live forever*; ſee John 6. 50, to 59.

Now here you may ſee, it is clear, that the Cup and Bread that *Judas* did eat and drink of at the laſt Supper, was not the Fleſh of Chriſt or Bread of Life that came down from Heaven, nor his Blood that giveth Life everlaſting; for *Judas* had not eternal Life, nor did not live forever by eating that outward Bread, and drinking of that outward Cup, the Fruit of the Vine.

And ſo, *Judas* did not eat Chriſt and live by him, and live forever, though he drunk of the outward Cup, the Fruit of the Vine, and eat of the outward Bread that Chriſt brake at his laſt Supper, the ſame night that he betray'd him; and that *Judas* might do, and not eat the Bread from Heaven, the Fleſh of the Son of Man, and drink his Blood; for ſuch have not Life eternal in them, as Chriſt ſaith, that *do not eat his Fleſh and drink his Blood*; for Chriſt ſaid, *Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you*, John 6. 53. And the *Jews* murmured at Chriſt, when he ſaid, *I am the Bread that came down from Heaven, and except ye eat my Fleſh and drink my Blood, ye have no Life in you; And he that eateth my Fleſh, and drinketh my Blood, hath Eternal Life.*

So here is a great difference betwixt the Fleſh and the Blood of Chriſt, or the Bread which came down from Heaven, which giveth Life Eternal, and the Elements of Bread and Wine, which Reprobates and *Judas*'s may take and eat, that have not Life eternal, nor Chriſt in them, as the Apoſtle ſaith, *if Chriſt be not in you, ye are Reprobates.*

Here you may ſee a diſtinction betwixt the Baptiſm of *John*, with his Elements of Water, which muſt decreaſe, a fore-runner of Chriſt's Baptiſm, which doth increaſe, who came after *John*, who baptizeth with Fire, and with the holy Ghoſt, who cometh with his Fan, and throughly purgeth the Floor of the Heart from Sin and Corruption, and

burneth up the Chaff with unquenchable Fire; and this Fire that is unquenchable, is above the natural Fire that may be quenched; and Chriſt gathereth his Wheat into his Garner, into which Garner the Devil with his foul Spirit, nor none of his Verments, his Followers, can come to hurt Gods Seed or Wheat.

And all Men and Women muſt come to this Baptiſm of Chriſt, who baptizeth with unquenchable Fire and the holy Ghoſt, before ever they know the Wheat or the Seed of God come into Gods Garner; for *John*, who ſaid, he muſt decreaſe, his Baptiſm with outward Elementary Water, doth not bring the Wheat, the Seed of God, into Gods Garner.

And the Apoſtle ſaid, *He thanked God that he had baptized none of the* Corinthians *but* Criſpus *and* Gaius, *&c.* for he ſaid, *Chriſt ſent him not to baptize, but to preach the Goſpel* (1 Cor. 14. 17.) *not with the wiſdom of words, leſt the Croſs of Chriſt ſhould be made of none effect.*

And *John the Baptiſt* was propheſied of by *Iſaiah*, before his coming, *Iſa.* 40. 3. *I indeed baptize you with Water unto Repentance, but he that cometh after me, is mightier than I, whoſe Shoe Latchets I am not worthy to unloſe, he ſhall baptize you with the holy Ghoſt, and with Fire, whoſe Fan is in his hand, and he will throughly purge his Floor, and gather his Wheat into his Garner, but he will burn up the Chaff with unquenchable Fire,* Mat. 3. 11, 12. Mark 1. 9. Luke 3. 21. And *John* ſaid, *He that hath the Bride, is the Bridegroom, he muſt increaſe, but I muſt decreaſe.* And *John* further ſpeaketh of Chriſt, and ſaith, *He that is from above, is above all.* And again, *he that is from above, is above all,* *John* 3. 29, 30, 31. So *John* confeſſeth Chriſt was greater than he, and came after him, who muſt increaſe, and was mightier than he, and preferr'd before him, for he was before him; and indeed Chriſt is preferr'd before *John* in his Birth, in his Miracles, in his Offices, and in his Death, who *by the Grace of God taſted Death for every man, and was mightier than* John *in his Birth, who was conceived by the holy Ghoſt, and in his Power, who hath all Power in Heaven and Earth given unto him.* So he was preferr'd before *John*; for he was before him, for all things were made and created by Jeſus Chriſt, whoſe Name is call'd the *Word of God.* John 1.

And when Chriſt came to be baptized of *John*, *John* forbid him, ſaying, *I have need to be baptized of thee, and comeſt thou to me?* And Jeſus ſaid unto him, *Suffer it to be ſo now, for thus it becometh us to fulfil*

all *Righteouſneſs*: then he ſuffer'd him, *Mat.* 3. 13, 14, 15. So here, *John* knew that himſelf muſt be baptized with Chriſts Baptiſm, with Fire, and with the holy Ghoſt, before the Seed of God, the Wheat, be gathered into Gods Garner. And *John* anſwered the Phariſees, when they queſtioned him, and ſaid, *I baptize you with Water, but there ſtandeth one amongſt you, whom you know not, he it is that cometh after me, which is preferr'd before me, whoſe Shoe Latchets I am not worthy to unlooſe.* And *John* ſeeing Chriſt come unto him, ſaid, *Behold, the Lamb of God which taketh away the Sins of the World*; this is he of whom *John* ſaid, *After me cometh a man which is preferr'd before me, for he was before me*; *and that he ſhould be made manifeſt to* Iſrael; *Therefore came I baptizing with Water*, John 1. 27, to 31.

Here you may ſee, *John* clearly declareth for what end he was ſent to baptize with Water, (namely) that Chriſt might be made manifeſt to *Iſrael*, the *Jews*, that had the Figures and Shadows of Chriſt; for *John* doth not ſay, he came baptizing with Water, that Chriſt might be made manifeſt to the *Gentiles* or *Heathen*, but to *Iſrael*. For the Apoſtle *Paul* ſaid to the *Corinthians*, *He was not ſent to baptize*, (namely, with the Elements of Water) *but to preach the Goſpel*; for the Apoſtle thanks God that he baptized none of the *Corinthians* but two or three, that he mentions in 1 *Cor.* 1. And he tells the *Corinthians* (which were the *Gentiles*) *By one Spirit are we all baptized into one Body, whether we be* Jews *or* Gentiles, *whether we be Bond or Free, and have been all made to drink into one Spirit*, 1 Cor. 12. 13.

So this was the Spiritual Baptiſm of Chriſt that the Apoſtle brought both *Jews* and *Gentiles* into: Then ſurely the Apoſtle *Paul* muſt ſee the decreaſing of *John*'s Baptiſm with Elementary Water, who brought them to the ſpiritual Baptiſm.

And the Apoſtle *Paul* writeth to the *Epheſians*, and exhorts them, *To keep the Unity of the Spirit in the Bond of Peace*; and ſaith, *There is one Body, and one Spirit, &c. and one Lord, and one Faith, and one Baptiſm, and one God and Father of all, who is above all, and through you all, and in you all*, Epheſ. 4. 3, 4, 5, 6.

So God was in them all, and through them all, by his Spirit; and this was the one Lord, and one Faith, and one Baptiſm, that the Apoſtle brought the Church of Chriſt, the *Epheſians*, to, which was not *John*'s Baptiſm, with Elementary Water, but Chriſts Baptiſm with the holy Ghoſt, which burned up the Chaff, by which God

Wheat

Wheat or Seed was gathered into his Garner: Surely theſe *Epheſians* had their Wheat or Seed gathered into Gods Garner; for the Apoſtle ſaith, *They ſate together in heavenly places in Chriſt Jeſus*, Ephel. 2. 6. And theſe were not *Jews*, but *Gentiles*. And if *John*'s decreaſing Baptiſm, with Elementary Water, had been Chriſt's Baptiſm, then the Apoſtle would not have thanked God he baptized none but theſe few, nor have ſaid, that Chriſt did not ſend him to baptize with Water, but to preach the Goſpel, as in 1 *Cor.* 14. 16, 17. but it is clear, the Apoſtle did bring the Church of Chriſt to the one ſpiritual Baptiſm of Chriſt Jeſus.

And the Apoſtle ſaith in *Acts*, how *John* firſt preached before the coming of Chriſt the Baptiſm of Repentance to all the People of *Iſrael*; he doth not ſay, to all the *Gentiles*: And as *John* had fulfilled his courſe (*Mark*, his courſe) of Baptiſm, he ſaid, *Behold, there cometh one after me, whoſe Shoes of his feet I am not worthy to unlooſe*, Acts 13. 24, 25.

Now (*Mark*) as *John* had fulfill'd his courſe of Elementary Water-Baptiſm, *John* ſaith of himſelf, *That he muſt decreaſe*; Then Chriſt's Baptiſm came in with the holy Ghoſt, and with Fire, which doth increaſe, by which holy Ghoſt and Fire, the Sin and Corruption, which is Chaff, is burned up, and Gods Wheat and Seed is gathered into his Garner; And ſo, Chriſt is the true and heavenly Baptizer, with his heavenly unquenchable fire and holy Spirit.

And Chriſt commanded his Diſciples, *That they ſhould not depart from* Jeruſalem, *but wait for the Promiſe of the Father:* And further ſaid, *For* John *truly baptized with Water, but ye ſhall be baptized with the holy Ghoſt, not many days hence* (Mark, not many days hence) *and ye ſhall receive Power after that the holy Ghoſt is come upon you, and ye ſhall be Witneſſes unto me* (namely, Chriſt) *who baptizeth with Fire, and with the holy Ghoſt, both in* Jeruſalem *and* Judea, *and in* Samaria, *and unto the utmoſt parts of the Earth*, Acts 1. 4, to 8. And in *Acts* 2. *The Apoſtles being met together at* Jeruſalem, *they were all filled with the holy Ghoſt*. Here Chriſt's words were fulfilled in them and upon them, who ſaid, *That* John *baptized with Water, but ye ſhall be baptized with the holy Ghoſt not many days hence*; which came to paſs (*Acts* 2.) and they were Witneſſes of Chriſt, both in *Judea* and *Samaria*, and to the *Gentiles*, *&c.*

And the Apoſtle came to *Epheſus*, and finding certain Diſciples, he ſaid

ſaid unto them, *Have ye received the holy Ghoſt ſince ye believed? And they ſaid unto him, We have not ſo much as heard whether there be any holy Ghoſt:* And he ſaid unto them, *Unto what then were ye baptized?* And they ſaid, *Unto* John's *Baptiſm:* Then ſaid *Paul, John verily baptized with the Baptiſm of Repentance, ſaying unto the People, that they ſhould believe on him that ſhould come after him* (that is, on Chriſt Jeſus, &c.) *And when* Paul *had laid his hands on them, the holy Ghoſt came upon them,* Acts 19.

Here you may ſee the Baptiſm of *John,* with his Elementary Water, was not the baptiſm of Chriſt with the holy Ghoſt; for they that baptiſed with *John*'s baptiſm, ſaid, *We have not ſo as heard whether there be any holy Ghoſt*; Then they were not like to know the baptiſm of Chriſt with the holy Ghoſt; but when the Apoſtle *Paul* laid his hands upon them, the holy Ghoſt came upon them, then they were baptized with the holy Ghoſt.

And while *Peter* ſpoke to *Cornelius*'s Family, the holy Ghoſt fell upon them which heard the Word that he preached, *Acts* 10. 44. So the holy Ghoſt was given through the preaching of the Word Chriſt, and the holy Ghoſt doth baptize them; through which baptiſm the Wheat or Seed of God is gathered into God's Garner.

And *Saul,* who had been a Perſecutor of God's People, and was ſtruck blind, and *Annanias* went to him, and laid his hands upon him, and ſaid, *The Lord Jeſus ſent me to him, that he might receive his ſight, and be filled with the holy Ghoſt,* Acts 9. 11, to 18. which came to paſs unto *Paul,* who did receive his ſight: And was not he baptized by the holy Ghoſt, who was filled with it? And then after, did not he bring others to the ſame ſpiritual Baptiſm, and called Jeſus Lord by the holy Ghoſt, and bore witneſs to Chriſt, both among *Jews* and *Gentiles?* And the Apoſtles laid their hands upon the *Samaritans* that believed in Chriſt; and through the laying on of the Apoſtles hands, the holy Ghoſt was given to the *Samaritans,* when they had pray'd that they might receive the holy Ghoſt: And *Simon Magus* proffered the Apoſtles Money to buy their Gift; but they ſharply rebuked him, and ſaid, *Thy Money periſh with thee, becauſe he thought the Gift of God might be purchaſed with Money*; and told him, *that he was in the Gall of Bitterneſs, and in the bond of Iniquity, and bid him Repent, &c.* Acts 10. from verſ. 15, to 24.

Now were not theſe *Samaritans,* that received the holy Ghoſt by the

the Apoſtles laying hands on them, baptized with the holy Ghoſt? And the holy Ghoſt ſaid, *Separate me* Barnabas *and* Paul *for the Work whereunto I have called them.* So they being ſent forth by the holy Ghoſt, departed and preached the Word of God, *Acts* 13. 2, 4.

Here you may ſee, it was the holy Ghoſt that fitted *Paul* and *Barnabas* for the Work where-with they were called, and ſent them forth to preach Chriſt Jeſus.

And *Stephen* ſaid to the outward profeſſing high-Prieſts and *Jews*, their Council, *Ye Stiff-necked, and Uncircumciſed in Hearts and Ears, ye always reſiſt the holy Ghoſt; as your fore-Fathers did, ſo do ye,* Acts 6. 15. ch. 7. 1. 51. And may not the ſame be ſaid of many that are called *Chriſtians*, that live in an outward Profeſſion of the Letter of the Scripture, and ſome outward Elements of *bread*, *wine* and *water*, and outward ſhews and ſigns? And how can ſuch as reſiſt the holy Ghoſt, as their fore Fathers did, come to be baptized by the holy Ghoſt, and by unquenchable Fire (which is the *baptiſm* of Chriſt) and have their ſins and corruption burned up, that Chaff, and their Wheat gathered into Gods Garner.

And ſome came unto *John*, and ſaid, *He to whom thou bearest Witneſs, behold, the ſame baptizeth, and all men come to him:* And the Phariſees heard that Jeſus made and baptized more Diſciples than *John*, though Chriſt himſelf baptized not with Watter; for Chriſt baptized with the holy Ghoſt, and with unquenchable Fire, as *John* bore witneſs of his baptiſm, *John* 3. 26. *ch.* 4. 1, 2. And from that time *John* was caſt into Priſon, Jeſus came into *Galilee*, preaching the Goſpel of the Kingdom of God, and ſaying, *The time is fulfill'd, the Kingdom of God is at hand, Repent ye, and believe the Goſpel*, Mark 1. 14, 15. Mat. 4. 12, 17. So here you may ſee, Chriſt preaches a higher Doctrine than *John*, and cometh with a greater Baptiſm after *John*.

And the Apoſtle ſaith to the *Romans*, *That ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death.* (Mark) they were baptized into Chriſt Jeſus and his Death: Then that muſt be by the holy Ghoſt; and therefore the Apoſtle ſaith, *We are buried with him by baptiſm into Death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in the Newneſs of Life.* So they tht come out of this Death by *baptiſm* walk in newneſs of Life; and this *baptiſm* into Chriſt, and his Death,

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is not the baptiſm of *John* with his outward Elementary Water: The Apoſtle ſaith, *If we have been planted together in the likeneſs of Chriſt's Death, we ſhall alſo be planted in the likeneſs of his Reſurrection*, Rom. 6. 3, 4, 5. And the Apoſtle ſaith, 1 *Cor.* 10. 12. *That all our Fathers were under the cloud, and all paſt through the Sea, and were all baptized unto* Moſes *in the Cloud, and in the Sea*, (Mark) unto *Moſes* in the cloud, & in the Sea they were all baptized, *Exod.* 13. 21. and *ch.* 14. 21. *The Lord cauſed the Sea to go back by a ſtrong Eaſt Wind all that night, and made the Sea dry Land, and the Children of* Iſrael *went into the midſt of the Sea upon dry ground, and the Waters were a Wall unto them on their right hand, and on their left.* Here you may ſee, though it is ſaid they were baptized in the cloud, and in the Sea unto *Moſes*, yet they went upon dry Land or Ground, and the Waters did not touch them.

But the Apoſtle brings the ſame *Corinthians* to the baptiſm of the Spirit, and ſaith, *We are all baptized into one body, whether* Jews *or* Gentiles, *whether bond or free, and have been all made to drink into one Spirit.* This is Chriſt's ſpiritual baptiſm, which is beyond *John*'s, with the Elements of Water, which was to decreaſe. And the Apoſtle ſaith, *He was not ſent to baptize, but to preach the Goſpel.* And the Apoſtle ſaith, *For as many as have been baptized into Chriſt, have put on Chriſt: There is neither* Jew *nor* Greek, *bond nor free, Male nor Female; for ye are all one in Chriſt Jeſus*, Gal. 3. 27, 28. (*Mark*) They that have been baptized into Chriſt, are all one in him, and have put Chriſt on. And this baptiſm into Chriſt is not into outward Elementary Water; for the *ſpiritual baptiſm* brings to put on Chriſt, the heavenly Man, and makes all one in him, *Heb* 6. So it is clear, the Apoſtle brought People off the Doctrine of many baptiſms, to the one Faith, and one ſpiritual baptiſm, as in *Epheſ.* 4. 5. And by this one Spirit were all to be baptized into one body, and ſo to drink all into one ſpirit, and in that they have unity and fellowſhip with the Father, and with his Son Jeſus Chriſt, and one with another, 1 *Cor.* 12, 13. 1 *John* 1. 3. The Lord bring all People into this ſpiritual Baptiſm, and into this Fellowſhip, *Amen.*

*G. F.*

## Poſtſcript.

CHriſt ſaith, *It is written, behold, I ſend my Meſſenger before thy face, which ſhall prepare thy way before thee.* And Chriſt ſaith, *Verily I ſay unto you, among thoſe that are born of Women, there is not a greater Prophet than* John the Baptiſt; *but he that is leaſt in the Kingdom of God, is greater than* John; *for all the Prophets and the Law propheſied until* John: *Since that time, the Kingdom of God is preached, and every man preſſes into it: This is that* Elias *which was to come,* (namely, *John*) *he that hath an Ear to hear, let him hear,* Mat. 11. 10, to 15. Luke 7. 17. to 28. chap. 16. 16. And Chriſt ſaid unto his Diſciples, *But* Elias *is come already, and they knew him not, but have done unto him whatever they liſted; likewiſe ſhall alſo the Son of man ſuffer by them,* (namely, the *Jews*, &c.) And Chriſt's Diſciples underſtood that this *Elias* that was come already, was *John Baptiſt*, whom the *Jews* and *Herod* had done unto whatever they liſted, *Mat.* 17. 12. So you may ſee here, the leaſt in the Kingdom of God, is greater than *John*; *And ſince the time of* John, *the Kingdom of God hath been preached, and men preſs into it, and the leaſt in the Kingdom of Heaven is greater than* John. And the Apoſtle ſaid, *God hath delivered us from the Power of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son,* Col. 13. And *Rev.* 1. 9. *I* John, *who am your Brother, and in the Kingdom and Patience of Jeſus Chriſt.* So thoſe that were in the Kingdom and Patience of Jeſus Chriſt, were greater than *John* the *Baptiſt*.

And all thoſe that do grieve and vex the Spirit of God, and err from it, and rebel againſt it, are ſuch as do reſiſt the holy Ghoſt, whether they be *Jews*, or *Gentiles*, or *Chriſtians*, or *Bond*, or *Free*, though they may make a profeſſion of the Letter of the Scripture, and ſome outward Shews and Signs of ſome outward Elementary things, they are not like to be baptized with the holy Ghoſt, that do reſiſt the holy Ghoſt, and therefore the Wheat or Seed of God is not like to be gathered into Gods Garner; *for none can call Jeſus Lord*, as the Apoſtle ſaith, *but by the holy Ghoſt*, and by that holy Ghoſt, and the unquenchable Fire, (which is above the natural Fire that may be quenched) are all they, who have their Wheat gathered into Gods Garner, baptized; and all ſuch have Communion and Fellowſhip in the holy Ghoſt. *London*, 25*th*. 11*th*. *Moneth*, 1684.



*G. F.*

# Concerning Chriſt, the Reſurrection of the Juſt & Unjuſt.

CHriſt ſaid to *Martha*, *Thy Brother* Lazarus *ſhall riſe again*. *Martha* ſaid unto Jeſus, *I know he ſhall riſe in the Reſurrection at the laſt day*. Jeſus ſaid unto *Martha*, *I am the Reſurrection and the Life, he that believeth in me, though he were dead, yet ſhall he live*, [Mark] tho' he were dead, yet ſhall he live, that believeth in Chriſt, he ſhall live forever, he hath eternal Life, as in *John* 11. 23, 24, 25, 26. And again, Jeſus ſaith, *Whoſoever liveth and believeth in me, ſhall never dye*: Chriſt ſaid, *Believeſt thou this, Martha?* She ſaid unto him, *Yea, Lord*. [Mark] who liveth and believeth in Chriſt, ſhall never dye, but have eternal Life, and are grafted into Chriſt, them that live and believe; and though he were dead, he that believeth in Chriſt, yet ſhall he live. And Chriſt ſaid, *As I live by the Father, ſo he that eateth me ſhall live by me*, John 6 57. And Jeſus ſaid, *Verily, I ſay unto you, he that heareth my Word, and believeth on him that ſent me, hath Everlaſting Life, and ſhall not come into Condemnation, but hath paſt from Death unto Life* [Mark] Such Believers as theſe are paſſed from the Death in *Adam*, to the Life in Chriſt, and have everlaſting Life in him. And again, Jeſus ſaid, *Verily, verily, I ſay unto you* (namely, the *Jews*) *the hour is coming, and now is*, [Mark, and now is] *when the dead ſhall hear the Voice of the Son of God; and they that hear ſhall live*. [Mark, they that hear ſhall live] *Marvel not at this, for the hour is coming, in which all that are in the Grave ſhall hear the Voice* [Mark, the Voice] *of the Son of God, and ſhall come forth, they that have done good, unto the Reſurrection of Life, and they that have done Evil unto the Reſurrection of Damnation*.

So, here you may ſee, the Reſurrection of them that have done good, to Life, them that have done Evil to Damnation, *John* 5. 25, 29. *Mat.* 25. 46. *The Wicked ſhall go into everlaſting Puniſhment, but the Righteous into Life Eternal*. Chriſt ſaith, *The Father hath given him Authority to execute Judgment, becauſe he is the Son of Man: The Father hath committed all Judgment unto the Son, and all Power in Heaven and*

*and Earth is given unto him, because he hath appointed a day, in the which he will judge the World in Righteousness, by that Man whom he hath ordained* (to wit, *Christ Jesus*) Acts 17. 31. Rev. 22. 12. John 5. Matth. 28. And here you may see, Christ saith, *He is the Resurrection and the Life; for as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will*, John 5. 21. And *Christ who is the Image of the invisible God, by him are all things created that are in Heaven, and that are in the Earth, &c. all things were created by him and for him*, Col. 1. 16, 17. He is before all things, and by him all things consist, and having made peace through the Blood of his Cross, by him to reconcile all things unto himself, whether they be things in Heaven, or things in the Earth; for by Christ God made the world, *who is the brightness of his Glory, and the express Image of his Substance, and upholdeth all things by the Word of his Power*, Heb. 1. 2, 3. John 1. *All things were made by Christ, the Word, and without him was not any thing made that was made.* Christ Jesus, the first born of every Creature, the first begotten from the dead, by him were all things created that are in Heaven, and that are in the Earth. And the Apostle saith, *That the Gospel of Christ was preached to every Creature under Heaven*, Col. 1. 15, 16, 18, 23. *And that in the fullness of time Christ might gather in one all things in himself, both which are in Heaven, and which are on the Earth, even in him*, Ephes. 1. 10. And therefore the Apostle saith, *He was to let all men see what is the Fellowship of the Mystery, which from the beginning of the World hath been hid in God, who created all things by Jesus Christ*, Ephes. 3. 9. Here you may see, all things were made and created by Jesus Christ, and man being fallen from God into Sin and Death, from the Life, Christ saith, *I am the Resurrection and the Life*; and saith, *He that that believeth on him shall not perish, but have everlasting Life: And moreover* (saith he) *he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never dye.* And Christ saith to the *Jews*, *If any man keep my Sayings, he shall never taste of Death.* And again, Christ saith unto the *Jews*, *Verily, verily, I say unto you, if any man keep my Sayings, he shall never taste of Death*, John 8. 51, 52. *The Father loveth the Son, and hath given all things into his hand; and he that believeth on the Son, hath Everlasting Life*, [Mark, hath it, and is not condemned] *but he that believeth not the Son, is condemned, and shall not see Life, but the Wrath of God abideth on him*, John 3. 18, 36.

The Sadduces asked Chriſt, and ſaid, *There were ſeven Brethren took one Woman to Wife, one after another; and they asked Chriſt, whoſe Wife ſhe ſhall be in the Reſurrection?* And Chriſt ſaid unto the Sadduces, *That they did err, and not know the Scriptures, neither the Power of God; for when they ſhall riſe from the dead, they neither Marry, nor are given in Marriage, but are as the Angels which are in Heaven; neither can they dye any more,* Luke 20. 36. And *as touching the Reſurrection of the dead, that they Riſe, have ye not read in the Book of* Moſes, *how in the Buſh God ſpake unto him, ſaying, I am the God of* Abraham, *and the God of* Iſaac, *and the God of* Jacob, *Luke* 20. 38. He is not the *God* of the dead, but the God of the living, for all live to him. And Chriſt ſaid unto the Sadduces, *Ye do greatly err, &c.* Mark 12. 13, 20, 27. Mat. 22. 23, 28, 30, 31. *For he that believeth ſhall not periſh, but have Everlaſting Life,* John 3. 15.

And you may ſee how the Apoſtles were Witneſſes of the Reſurrection of Chriſt from the dead, and that his Soul was not left in Hell, neither did his Fleſh ſee corruption, *Acts* 2 30, 31. & 4. 33. But the preaching the Reſurrection of Chriſt to the *Philoſophers, Epicurians* and *Stoicks*, they call'd it babling, and ſo mocked at it, as in *Acts* 17. 18. 22. and there ſee how they oppoſed the Apoſtle, when he preached Chriſt the Reſurrection from the dead, *Acts* 23. 6. And the Apoſtle ſaid, *That there ſhall be a Reſurrection of the Dead, both of the juſt and unjuſt*; and for preaching the Reſurrection of the dead, (namely, Chriſt Jeſus) he was called in queſtion, *Acts* 24. 15, 21. *For all men being dead in* Adam, *Chriſt by the Grace of God hath taſted Death for every man, and is riſen for their Juſtification; he is the quickening Spirit, and is the Reſurrection and the Life, and the firſt born from the dead, and is become the firſt Fruits of them that ſleep.*

Now concerning the Son of God, Jeſus Chriſt our Lord, which was made of the Seed of *David*, according to the Fleſh, and declared to be the Son of God, with his Power, according to the Spirit of Holineſs, by the Reſurrection from the dead, *Rom.* 1, 3, 4. *And like as Chriſt was raiſed up from the dead, by the Glory of the Father, &c. for if we have been planted together in the likeneſs of his death, we ſhall be alſo planted together in the likeneſs of his Reſurrection,* Rom. 6. 5. And the Apoſtle ſaid, *That I may know Chriſt, and the Power of his Reſurrection, and the Fellowſhip of his Sufferings, being made conformable to his Death, if by any means I might attain unto the Reſurrection of the dead* (namely,

(namely, the Lord Jeſus Chriſt) *who ſhall change our vile Body, that it may be faſhioned like unto his glorious Body, according to the working, whereby he is able even to ſubdue all things unto himſelf,* Phil. 3. 10, 11, to 21. Mark, change your vile body, and faſhion it like unto his glorious Body in the Reſurrection. So the vile Body muſt be chang'd, if it be made like unto his glorious Body in the Reſurrection. 2 *Tim.* 2. 17, 18. *But* Hymeneus *and* Philetes, *concerning the Truth erred, who ſaid that the Reſurrection was paſt already.* Such over-threw People from the Faith that ſtands in Chriſt, who is the Reſurrection and the Life, through which Faith they attained to the Reſurrection, and had their vile Bodies chang'd, and made like unto his glorious Body. And the Apoſtle ſaid, *Bleſſed be God, the Father of our Lord Jeſus Chriſt, who according to his abundant Mercies hath begotten us again to a lively hope, by the Reſurrection of Jeſus Chriſt, from the dead,* 1 Pet. 3. 21. *And through their Faith in Chriſt Jeſus, who is the Reſurrection and the Life, did many ſuffer,* as in Heb. 11. 35.

And *John* ſaid, *Bleſſed and holy is he that hath part in the firſt Reſurrection, on ſuch the ſecond Death ſhall have no Power, but they ſhall be Prieſts of God and Chriſt, &c.* Rev 20. 6.

Now theſe are the true Believers in Chriſt Jeſus, that ſhall not periſh, *but are paſſed from Death to Life, and ſhall have Life Everlaſting; and they that have done Evil, their Reſurrection is unto Damnation; but the Righteous, and they that have done good, their Reſurrection is unto Everlaſting Life,* John 5, 29. Mat. 25. 46. So, they that come to the Reſurrection of Condemnation, who have lived in the Death of *Adam*, and would not believe in Chriſt the Life, they are caſt into the Lake of Fire, with Hell and Death, which is the ſecond Death; but they are bleſſed that have part in the firſt Reſurrection, (namely, Chriſt, who is the Reſurrection and the Life, on ſuch the ſecond Death hath no Power, *Rev.* 20 6, 14, 15. For Chriſt, who is the Reſurrection, and the Life, deſtroyeth the Devil and his Works, who through Death deſtroyeth Death, yea, the Devil, the Power of Death, and bruiſeth the Serpents Head, and caſts the Devil, the old Serpent, and the Dragon, and the Beaſt, and the falſe Prophet into the Lake of Fire, *Rev.* 19. 20. & 20. 10.

Now Chriſt, who is the beginning and ending, the firſt and the laſt, all that believe in him, and are grafted into him, and put him on, and walk in him, who is the Reſurrection and the Life, ſuch neither

neither the firſt Death nor the ſecond Death hath power over, but they live and walk in Chriſt, who hath power over Death, and deſtroyeth Death and the Devil, the power of it, who is the Reſurrection and the Life, who brings People out of the firſt Death in *Adam*, and gives them Power over the ſecond Death and Hell, which is caſt into the Lake of Fire, with all them that are not written in the Lambs Book of Life from the Foundation of the World. So in Chriſt the Reſurrection and the Life, all are bleſſed and happy eternally.

And the Apoſtle *Paul* explains very fully the Reſurrection, 1 *Cor.* 15. and ſaith, *Now if Chriſt be preached, that he roſe from the dead, how ſay ſome amongſt you,* (namely, the *Corinthians*) *that there is no Reſurrection from the dead? And if Chriſt be not riſen, then our preaching is vain, and we are falſe Witneſſes, becauſe we have teſtified of God, that he raiſed up Chriſt from the dead: And if Chriſt be not raiſed up from the dead, then is your Faith vain, and you are yet in your Sins; for if the dead riſe not, then is not Chriſt raiſed.* So, here you may ſee, here was ſome amongſt the *Corinthians*, that ſaid, there was no Reſurrection of the dead, *Cor* 15. 12. And therefore the Apoſtle thus reaſoned with them, *If Chriſt was not riſen, then there was no Reſurrection from the Dead, then their Preaching was vain, and their Faith was vain, and they were yet in their Sins; and if in this Life only we have hope in Chriſt, we are of all men moſt miſerable; but now Chriſt is riſen from the dead, who is the firſt born from the dead,* as *Col.* 1. 18. And *Rev.* 1. 5. *The firſt begotten from the dead, and the Prince of the Kings of the Earth.* And Chriſt ſaith, *I am he that liveth, and was dead; and behold, I live forever more,* Rev. 1. 18. For by man (namely, *Adam*) came Death; and by Man (namely, *Chriſt*) came alſo the Reſurrection from the dead; for as in *Adam* all dyed, even ſo in Chriſt ſhall all be made alive. But ſome will ſay, *How are the dead raiſed? and with what Bodies do they come?* But the Apoſtle anſwereth, and ſaith to ſuch, *Thou fool, that which thou ſoweſt is not quickened, except it dye, and that which thou ſoweſt, thou ſoweſt not that Body that ſhall be but bare Grain; it may chance of Wheat, or ſome other Grain, but God giveth it a Body as it pleaſeth him, and to every Seed its own Body.* In the Marginal Note, it is ſaid, *That* Paul *ſendeth ſuch fools that ſeem to be witty and wiſe, to be inſtructed of the poor rude Husband-men,* 1 Cor. 15. 35. As in the firſt *Adam* we are all born Natural, ſo in Chriſt, the ſecond *Adam*, we are all born ſpiritual.

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Here you may ſee how the Apoſtle teacheth theſe fools by the Seeds man that ſoweth his Wheat, or ſome other Grain, and the natural Seed that is ſown in the Creation, preacheth the Reſurrection of the dead, and may teach ſuch Fools the Reſurrection of the dead, that ſay, with what body do they come, when the dead are raiſed up? *Thou fool, that which thou ſoweſt is not quickened, except it dye, and that which thou ſoweſt, thou ſoweſt not that Body that ſhall be, but God giveth it a Body as it pleaſeth him, &c. for the Husband-man that ſoweth his Wheat or Barley, doth he ſowe that Body that ſhall be?* And Chriſt ſaith, *Verily, I ſay unto you, except a Corn of Wheat fall into the ground and dye, it abideth alone, but if it dye, it bringeth forth much fruit,* John 12. 24. So, what the Husbandman ſoweth, whether Wheat, or other Seed, he ſoweth (Mark) *he ſoweth not that Body that ſhall be, but God giveth it a Body as it pleaſeth him, and to every Seed its own Body; and there are heavenly Bodies, and there are Earthly Bodies: The Glory of the Heavenly is one, and the Glory of the Earthly is another.* So here is a diſtinction of Glories to each Body, ſo alſo is the Reſurrection from the dead: It is ſown in Corruption, it is raiſed in Incorruption, (Mark) in Incorruption; it is ſown a Natural Body, it is raiſed a Spiritual (*Mark*) raiſed a Spiritual Body; There is a natural Body, and there is a ſpiritual Body: And ſo it is written, *The firſt man* Adam *was made a living Soul, the ſecond man* Adam *was made a quickning Spirit*; howbeit that was not firſt which is ſpiritual, but that which is natural, and afterwards that which is ſpiritual: The firſt man is of the Earth earthly, the ſecond man is the Lord from Heaven; and as is the earthly, ſuch are they alſo that are earthly; and as is the heavenly, ſuch are they alſo that are heavenly; and as we have born the Image of Earthly, we ſhall alſo bear the Image of the heavenly, (*Mark*) as we have born the Image of the Earthly, we ſhall alſo bear the Image of the heavenly in the Reſurrection, as the Apoſtle ſaith. *Now this I ſay, Brethren, that Fleſh and Blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption* (*Mark*, corruption doth not inherit Incorruption) *behold, I ſhew you a Myſtery, we ſhall not all ſleep, but we ſhall all be changed* (Mark, all) So here is a changing from corruption to incorruption, and from Mortality to Immortality, and from an earthly Image to a heavenly, and from a vile Body unto Chriſts glorious Body in the Reſurrection, whoſe Fleſh ſaw no corruption, & to be fleſh of his fleſh,

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and bone of his bone. And further, the Apoſtle ſaith, *In a moment, in the twinckling of an Eye, at the laſt Trumpet; for the Trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed* [Mark, the dead ſhall be raiſed incorruptible, and Mark, we ſhall be changed] And is not this a heavenly Trumpet? for this corruptible *muſt put on incorruption, and this Mortality muſt put on Immortality*, Mat. 24. 31. 1 Theſ. 4. 16. So when this Corruption hath put on Incorruption, and this Mortal ſhall have put on Immortality [*Mark*] put on Immortality and Incorruption, then ſhall be brought to paſs this ſaying that is written, *Death is ſwallowed up into Victory; O Death! where is thy Sting! O Grave! where is thy Victory! The ſting of death is Sin, and the ſtrength of Sin is the Law; but thanks be to God, which giveth us* [Mark, us] *the Victory, through our Lord Jeſus Chriſt*, 1 Cor. 15. Iſa 25. 8. Hoſ. 13. 14.

## *Poſtſcript.*

PEter ſaith to the Church, *I will not be negligent to put you always in mind*, (namely, of the things that he had declared unto them, though they knew them, and were eſtabliſhed in the Truth) *as long as I am in this Tabernacle, to ſtir you up, knowing that ſhortly I muſt put off this my Tabernacle, as our Lord Jeſus Chriſt hath ſhewed me*, 1 Pet. 1. 12, 13, 14. And the Apoſtle *Paul* ſaith, *For we know, that if our earthly Houſe of this Tabernacle be diſſolved, we have a Building of God, an Houſe not made with hands, eternal in the Heavens; for in this*, (namely, earthly Houſe) *we groan earneſtly, deſiring to be clothed upon with our Houſe that is from Heaven.* So Gods People have an Houſe, and a Clothing from Heaven, when they put off the earthly Tabernacle; for we that are in this earthly Tabernacle do groan, being burthened, not for that we would be unclothed, but clothed upon, that Mortality might be ſwallowed up of Life, 2 *Cor.* 5. 1, 3, 4.

Here you may ſee what the ſpiritual Groaning was for, *for a Houſe and Clothing from Heaven, and that Mortality might be ſwallowed up of Life*, and ſo to be ever with the Lord. And here you may ſee how Chriſt is the Reſurrection & the Life; and in the Reſurrection, the vile body is changed like unto his glorious Body; and in the Reſurrection they are ſpiritual, *and Mortal puts on Immortality, and Corruption puts on Incorruption*; And ſo as we have born the Image of the earthly, we

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## Concerning the Stone that ſmote the Image.

### And concerning Chriſt the Vine, and the Jews, how that God planted them a noble Vine, but they degenerated, and deſtroyed the Lords Servants and Son, that came to look for Fruits.

*Daniel* ſaith, *The Stone that was cut out of the Mountain without hands, which broke to pieces the great Image of Iron, Clay, Braſs, Silver and Gold, and broke them to pieces, that the Image became like the Chaff of the Summer Threſhing Floor, and the Wind carried them away, that no place was found for them; and this Stone that ſmote the Image became a great Mountain, and filled the whole Earth.*

Now this Image of Gold, Silver, Braſs, Iron and Clay, was the four Monarchies which the Stone brake to pieces; and in the days of theſe Kings, (namely, the four Monarchies) ſhall the God of Heaven ſet up a Kingdom that ſhall never be deſtroy'd, and the Kingdom *ſhall not be left to other People, but it ſhall brake to pieces all thoſe Kingdoms, and it ſhall ſtand forever.*

Now here you may ſee, this Stone, which is Chriſt, breaks to pieces thoſe great *Goliahs*, and their Kingdoms, the great Image of Gold, was the *Babylonians* Monarchy, and of Silver, which was the *Medes* and *Perſians Monarchy*, and of Braſs, which was the *Grecians* Monarchy, and of Iron and Clay, which was the *Romans Monarchy*; and in the days of the Roman Monarchy Chriſt came, who ſaid, *All Power in Heaven and Earth is given unto me, and his Kingdom was not of this World.* And ſo in the days of theſe four Monarchies, which were called the great Image, Chriſt's Kingdom was ſet up,

and bone of his bone. And further, the Apoſtle ſaith, *In a moment, in the twinckling of an Eye, at the laſt Trumpet; for the Trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed* [Mark, the dead ſhall be raiſed incorruptible, and Mark, we ſhall be changed] And is not this a heavenly Trumpet? for this corruptible *muſt put on incorruption, and this Mortality muſt put on Immortality*, Mat. 24. 31. 1 Theſ. 4. 16. So when this Corruption hath put on Incorruption, and this Mortal ſhall have put on Immortality [*Mark*] put on Immortality and Incorruption, then ſhall be brought to paſs this ſaying that is written, *Death is ſwallowed up into Victory; O Death! where is thy Sting! O Grave! where is thy Victory! The ſting of death is Sin, and the ſtrength of Sin is the Law; but thanks be to God, which giveth us* [Mark, us] *the Victory, through our Lord Jeſus Chriſt*, 1 Cor. 15. Iſa 25. 8. Hoſ. 13. 14.

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which ſtands forever. So Chriſt is the Stone, that breaks this great Image to pieces, *and became a great Mountain, and fill'd the whole Earth*, Dan. 2. 35. to 45. [*Mark*, this Mountain became ſo great, that it fill'd the whole Earth] and if it filled the whole Earth, then all the People of the Earth may ſee it. What! can People in *Aſia*, *Europe*, *Africa* and *America* ſee this great Mountain? Yes, it filleth the whole Earth; and if it fill *Europe*, *Aſia*, *Africa* and *America*, then all the People in theſe places may ſee it (namely) in *Europe*, *Aſia*, *Africa* and *America*. And *Iſaiah* and *Micah* ſaith, *It ſhall come to paſs in the laſt days, that the Mountain of the Lords Houſe ſhall be eſtabliſhed in the top of the Mountains, and ſhall be exalted above the Hills, and all Nations ſhall flow unto it, and many Nations ſhall come, and ſay, let us go up to the Mountain of the Lords Houſe, &c. and he will teach us of his Ways, and we will walk in his Paths*, Iſa. 2. 2, 3. Mic. 4. 2. Is not this Mountain, which is eſtabliſhed on the top of all Mountains and exalted above all the Hills, Chriſt Jeſus, the Mountain that fills the whole Earth, to whom all Nations muſt flow, to be taught God's Ways, and walk in his Paths? And doth not Chriſt, this holy Mountain, by whom all things were made, that filleth the whole Earth, enlighten every man that cometh into the World, that with this Light, which is the Life in Chriſt (I ſay, that with this true Light) they might all ſee Chriſt, the holy and great Mountain, that filleth the whole Earth; yea, I ſay, all the men that come into the World in *Europe*, *Aſia*, *Africa* and *America*, Chriſt enlighteneth every one of them that come into the World, that with his Light they might ſee him, the great Mountain that fills the whole Earth, exalted above all the Hills and Mountains in the Earth; for Chriſt, the great Mountain, filleth the whole Earth, as is ſaid before.

And the Apoſtle *Paul* ſaith, *God who commanded Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the face of Chriſt Jeſus*, John 1. 9. 2 Cor. 4. 6.

So, here you may ſee, it is the light of Chriſt that ſhineth in the Heart, which Chriſt enlightneth every man that cometh into the World withal, that giveth the knowledge of the glory of God in the face of Chriſt Jeſus, who is the great Mountain, that filleth the whole Earth. So that every man that cometh into the world, in what part ſo ever it be, with the Light may ſee Chriſt, the Mountain that filleth the whole Earth. *And they ſhall not hurt nor deſtroy in all my holy*

*holy Mountain*, ſaith the Lord; which holy Mountain is Chriſt, and none doth hurt nor deſtroy in Chriſt Jeſus; for in him they have Life, Peace and Reſt, who is the holy Mountain that filleth the whole Earth; for Chriſt deſtroyeth the Devil, the deſtroyer, which hurts People, and his Works; *and the Earth ſhall be full of the knowledge of the Lord, as the Waters cover the Sea*, Iſa. 11. 9 And that which giveth the knowledge of the Lord, and Chriſt Jeſus to all People, it is the Light of Chriſt Jeſus that he hath enlightned them withal, which ſhines in their hearts, by which Light they know the Lord, and ſee Chriſt the holy Mountain.

And the Apoſtle ſaith to the Church of Chriſt, the *Hebrews*, *Ye are come unto Mount-Sion, and unto the City of the living God, the heavenly* Jeruſalem, *Heb.* 12 22. And is not this the *Mount-Sion*, in which Chriſt is laid, who is elect and precious, the chief corner Stone, 1 *Pet.* 2. 6. And is not this the Stone that becomes a great Mountain, and filleth the whole Earth? And the Apoſtle ſaith, *There ſhall come out of Sion a Deliverer, and ſhall turn away Ungodlineſs from Jacob*, Rom. 11. 26. Iſa. 59. 20. This is not that outward Hill *Sion*, that Mountain at outward *Jeruſalem*, for Chriſt was born in *Bethlem* in a Stable, ſome Miles from *Jeruſalem*. So this was heavenly *Sion*, in which Chriſt was laid, and the Church of the *Hebrews* in the new Covenant and new Teſtament came unto.

And *David* ſaith, *O that the Salvation of* Iſrael *was come out of* Sion, *when the Lord bringeth back the Captivity of* Iſrael, Jacob *ſhall rejoyce, and* Iſrael *ſhall be glad*, Pſal. 14. 7. Here you may ſee, Chriſt the Salvation comes out of *Sion*, and *David* ſaith, *The Lord is greatly to be praiſed in the City of our God, in the Mountain of his Holineſs, beatiful for Scituation, the joy of the whole Earth, is Mount-Sion*, Pſal. 48. 1, 2.

So, here you may ſee, *Mount-Sion* is the joy of the whole Earth; Is not this the Mountain of Gods holineſs, which fills the whole Earth, which is the joy of the whole Earth? *Out of* Sion, *the Perfection of Beauty hath God ſhined*, Pſal. 50. 2. So that with his divine Light of Chriſt they might ſee, and come to this *Mount-Sion*, the joy of the whole Earth. And *David* ſaith, *The Lord ſends help for his Sanctuary, and ſtrength out of Sion*, Pſal. 20. 2. And *Jeremiah* ſaith, *The Lord will bleſs thee, O habitation of Juſtice, and Mountain of Holineſs*, Jer. 31. 23. Is not this the Mountain of Holineſs that is eſtabliſh't above all Mountains, and exalted above all the Hills, and filleth the whole Earth?

And ſo with the Light of Chriſt you may know the Lord your God dwelleth in *Sion*, his holy Mountain, and ſaith, *Blow ye the Trumpet in* Sion, *and ſound an Alarm in my holy Mountain*, Joel 2.1. &chap. 3 17, 20. Here you may ſee where God dwelleth, and where the Trumpet is to be blown, and Alarm is to be ſounded, namely, in *Sion*, Gods holy Mountain. Upon *Mount-Sion* ſhall be deliverance, *and there ſhall be Holineſs, and Saviours ſhall come upon Mount-Sion to judge the Mountain of* Edau, *and the Kingdom ſhall be the Lords.* Is not this *Mount-Sion* a great Mountain, and the Watch Tower that ſits and looks over the whole Earth, and is the joy of the whole Earth? And is not this the *Mount-Sion* that the Apoſtle ſaid, the *Hebrews* were come to in the New Teſtament and heavenly *Jeruſalem*, the City of the living God, and an innumerable company of Angels in the City, and the Spirits of juſt men made perfect Which outward *Jeruſalem* and the outward *Mount Sion*, was a Type of the heavenly *Jeruſalem*, and the heavenly Hill *Mount-Sion:* And upon that outward Hill *Mount-Sion*, a man might ſee a great way in the Land of *Canaan*, but upon heavenly *Mount Sion* in heavenly *Jeruſalem*, the ſpiritual men may ſee over the whole World or Earth; for it is the joy of the whole Earth. And *John* ſaid, *I looked, and lo a Lamb ſtood upon Mount* Sion, *and with him a hundred and forty four Thouſand, having his Fathers Name written in their Foreheads.* And was not this heavenly *Mount-Sion*, and heavenly *Jeruſalem*, as in *Rev* 21. Chap. 14. 1. and the glory of God doth light it, and the Lamb is the Light thereof, and they whoſe Names are written in the Lambs Book of Life, enter into this heavenly *Jeruſalem* and heavenly *Mount Sion.* And *David* ſaith, *Give unto the Lord the honour and the glory due unto his Name; worſhip the Lord in the Mountain of Holineſs*, Pſal. 28 2. And Chriſt ſaith, *The hour cometh, and now is, when the true Worſhippers ſhall worſhip the Father in Spirit and in Truth, and not at the Mountain of* Samaria, *nor at* Jeruſalem; *for God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth.* Is not the Worſhip in the Spirit and in the Truth above all the Worſhips in the World, above the Dragons, Devils, Beaſts, and Will-worſhippers, and the Mountain at *Samaria*, and *Jeruſalem*'s Worſhippers, they that worſhip the Lord in Spirit and Truth, do they not worſhip him in the Beauty of holineſs? *Pſal.* 29.2. *John* 4.20,21,23,24. And the Lord ſaith, *For out of* Sion *ſhall go forth the Law, and the Word of the Lord from* Jeruſalem, *Iſa* 2.3. *Mic.* 4. 2.

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And is not this heavenly *Jerusalem* and heavenly *Sion* the joy of the whole Earth, which the Word of the Lord goeth forth from, and the Law of Life, Love and Faith in the New Covenant and new Testament; for the Law of Works in the old Covenant and old Testament, was it not receiv'd from Mount *Sinai*, & observ'd by the *Jews* in outward *Jerusalem*, where the outward Hill *Mount-Sion* was, but the Children of the new Covenant and new Testament, the Apostle saith, *were come to heavenly Jerusalem, the City of the living God*, and so to Christ Jesus, the elect and precious Stone laid in *Sion*. And is not Christ the Mountain of Myrrhe and Hill of Frankinsense, spoken of in Canticles, yea, the Mountain that fills the whole Earth? *Cant.* 4. 6. *Dan.* 2 35. And *John* saith, *We know that the Son of God is come, and hath given us an Understanding, and we know him that is true, even his Son Jesus Christ*. Now *John*, who was a witness of Christ both in the days of his Flesh, and after his Resurrection and Ascention, was not he come to this heavenly *Jerusalem* and *Mount Sion*, the joy of the whole Earth? And *John* saith to the Saints, *That ye may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ; and if we walk in the Light as he is in the Light, then have we fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin*, 1 John 1. 3. 7. And Christs blood is call'd the blood of the everlasting Covenant & Testament, *Heb.* 13. 20. And Jesus Christ, *who hath loved us, and washed us from our sins by his own blood* (Rev. 1. 5.) *who hath redeemed us to God by his Blood, out of every Kindred, Tongue, People and Nation, and made us unto our God Kings and Priests, and we shall reign upon the Earth*, (Rev. 5. 9, 10.) *These are they that sing a new Song, and are come to* Mount Sion, *and to heavenly* Jerusalem, *and to Christ, the Mountain that filleth the whole Earth, that is established above all the Mountains, and exalted above all the Hills, and they overcame with the Blood of the Lamb, and by the Word of their Testimony, and they loved not their Lives unto death*. So these were the Weapons by which the Saints overcame, namely, by the Blood of the Lamb, the Life of Jesus, they overcame Death & the Devil, the power of Death, and by the word of their Testimony, the Testimony of Jesus, the Spirit of Jesus, or Spirit of Prophecy, & the Word by which all things were made, which liveth, abideth and endureth forever, by which Gods People are born again of the immortal Seed, by the Word of God, who feed upon the Milk of the Word, which liveth and abideth forever. And Christ said to his Disciples, *I am the true Vine, my Father is the Husband-man, abide in me, and I in you; as the branch cannot bring forth of it self, except it abide in the Vine, no more can ye, except ye abide in me; I am the Vine, ye are the Branches, he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing; if any man abideth not in me, he is cast forth as a Branch,*

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*and is withered, and men gather them, and caſt them into the fire, and they are burnt*, Joh 15. 1, to 6. Here you may ſee, that none can bring forth fruit, except they abide in Chriſt the Vine; for from him every Branch receives its Sap and Nouriſhment *viz.* from Chriſt, the Vine-Tree, as they abide in him. And *Micah* ſaith, *They ſhall ſit every man under his Vine, and under his Fig Tree, and none ſhall make them afraid, for the Mouth of the Lord hath ſpoken it*, Mic. 4. 4. And in *Zech.* 3. 10. *In that day, ſaith the Lord of Hoſts, ſhall ye call every man his Neighbour under his own Vine, & under his Fig Tree.* And is not this the day of Chriſt and his Goſpel of Salvation, preached to every Creature under Heaven, to bring them into and under Chriſt the Vine, ſo that they might bring forth Fruit in him; for without him they cannot bring forth fruit? Now Chriſt is the great Vine Tree, who with his Grace, Truth and Light enlighteneth all that come into the world, ſo all do abide in his Light, Grace and Truth, they are Branches of Chriſt Jeſus, and abide in Chriſt the great and flouriſhing Vine, and in him they bring forth fruit; but if they do not abide the Light, Spirit of Grace and Truth, that cometh from the Vine, they cannot abide in Chriſt the Vine, and then they are withered Branches to be caſt into the Fire. ——So here you may ſee, Chriſt is the great Vine that ſpreads over all the Earth, and all are the true Chriſtians and the Branches that abide in him, and bring forth righteous holy Fruit to the praiſe and glory of God. And *David* ſaith, *Thou haſt brought forth a Vine out of* Egypt, *and thou haſt caſt out the Heathen, and planted it with thy right hand*, Pſal. 80. 8, 15. And were not they the Children of *Iſrael*, that God had planted with his right hand (after he had thrown out the Heathen, the Rubbiſh) whom he called the *Vine*; and in *Iſa.* 5. he called the *Jews his Vineyard, and he planted them a choice Vine, and fenced it, and built a Tower in the midſt of it, and he looked for Grapes, but it brought forth wild Grapes; and the Lord ſaid, This Vine and Vineyard was the houſe of* Iſrael, *and the men of* Judah, *that he had planted, that went into Wickedneſs*, as you may ſee, *Iſa.* 5. from verſ. 1, to 10. And again, the Lord ſaid, *I had planted thee*, (namely, the *Jews*) *a noble Vine, wholly of a right Seed, how art thou returned into a degenerate Plant of a ſtrange Vine unto me?* Jer. 2. 21. Pſal. 44. 2. Ezek. 17. 5. Here while the *Jews* kept to the good ſpirit of God, and to the Lord and his Law, they kept within the hedge that fenced the Vine, *and ſate every one under his Vine, and under his Fig Tree in ſafety*, 1 King. 4. 25. and then their Vines gave a good ſmell to the Lord, as in *Cant.* 2. 13. And when the Vines do flouriſh, which are compared to the Church, and the tender Grapes appear, ſuch come to bring forth fruit to the Lord, as in *Cant.* 7. 11. And *Solomon* ſaith, *They made me keeper of the Vineyard, but my own Vineyard I have not kept*, Cant. 1. 6. And they that do not keep their own

own Vineyard, they are not like to keep others. And Christ *speaketh a Parable to the* Jews, *of a certain Houſholder, which planted a Vineyard, and hedged it round about, and digged a Wine-preſs in it, and built a Tower, and let it out to Husband-men, &c. and when the time of fruit drew near, he ſent his Servants to the Husbandmen, that they might receive the fruits of it; and the Husbandmen took the Servants and beat one, and killed another, and ſtoned another; and again, he ſent other Servants, more than the firſt, and they did unto them likewiſe; and at laſt he ſent his Son, ſaying, ſurely they will reverence my Son; but when the Husbandmen ſaw the Son, they ſaid among themſelves, come let us kill him, and let us ſeize of the Inheritance, and it ſhall be ours; and they caught the Son, and caſt him out of the Vineyard, and ſlew him: And Chriſt asked the* Jews, *when the Lord therefore of the Vineyard cometh, what will he do with the Husbandmen? And the* Jews *anſwered Chriſt, and ſaid unto him, he will miſerably deſtroy theſe Husbandmen, and let the Vineyard unto other Husbandmen, which will render him the Fruits in due ſeaſon,* Mat. 21.33, to the end, Mark 12.1. Luke 20.9. Jer. 2.21. Iſa 5.1. for the chief Prieſts, Phariſees and the *Jews* perceiv'd that Chriſt ſpake this Parable of them, and they had given judgment againſt themſelves, and were ſo angry, they ſought to lay hands on Chriſt, but they feared the multitude, which took him for a Prophet.

And here all the Perſecutors in *Chriſtendom* may ſee in this Parable the perſecuting *Jews*, which beat, and ſtoned, and killed the Servants of God, and at laſt killed the Heir that came to look for heavenly Fruits amongſt them, and at laſt God ſent his Son, and they killed him. And this Parable may ſerve for all the perſecuting *Jews* and *Chriſtians* in the world, who make an outward Profeſſion of the new and old Teſtament, and beat, perſecute and kill Gods Servants, that he ſends to ſeek for ſpiritual heavenly fruits amongſt them. And will not the *Jews* judgment that they gave againſt themſelves, come upon ſuch Chriſtians, that the Lord will miſerably deſtroy theſe wicked Husbandmen, and let out the Vineyard to other Husbandmen, that will render him the Fruits in their ſeaſon; this was the *Jews* judgment upon themſelves, who had beat, killed and ſtoned Gods ſervants, and at laſt killed the Heir which came to look for heavenly ſpiritual Fruits amongſt them. And therefore let all the beaters, killers and perſecutors of Gods Servants concerning Religion, ſee which way they can eſcape the judgment and ſentence upon themſelves, or get off that judgment before mentioned, as in *Mat.* 21.41.

Again, it is ſaid in *Deut.* 33. Moſes *commanded us a Law for an Inheritance of the Congregation of* Jacob. So if the Law which *Moſes* received from God in Mount *Sinai*, was an Inheritance for the congregation of *Jacob* in the old Covnant and old Teſtament, which had ſerved till Chriſt

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the Seed came, who is the end of that Law, and the end of that Inheritance; for the Apostle saith, *Christ is the end of the Law for Righteousness sake, to every one that believeth* So he is the end of that Inheritance; and as the Apostle saith, *Christ hath redeemed us from under the Law*: And so, Christ redeems from under and out of that Inheritance, namely, the Law that came by *Moses*, and is the end of that Inheritance; for the Apostle saith, *While* Moses *is read, the vail is over the heart.* But that vail is done away in Christ; for *Moses* had a vail over his face, &c. when he brought the Law to the Children of *Jacob* for an Inheritance in the old Testament. And so, while *Moses* was read, and the old Testament it was a Vail over the *Jews* hearts, which vail, as is said before, is done away in Christ, who is the end of the Law for Righteousness sake to every one that believeth; & he that believeth is entred into Christ, his eternal Rest. So now, if the Law was given for an Inheritance of the Children of *Jacob* in the old Testament and old Covenant, which served till Christ the Seed came in his new Covenant and new Testament; Then is not the Law of the Spirit of Life, which is in Christ Jesus, that which makes People free from the Law of sin and death, all the Children of the new Covenant and new Testament, the Inheritance, in which Inheritance they serve God in the Newness of Life, and in the new and living way? And so, is not the Law of Life, Love and Faith an Inheritance for all the Children of Light in the new Covenant and new Testament, for them to inherit, possess, enjoy and walk in? For all Gods Saints are in his hand, and he loveth them, and they are humbled at his feet, to receive his words, *Deut.* 33. 2, 4. The Ministration of Death or Condemnation, written and engraven in Stones, was glorious, so that the Children of *Israel* could not stedfastly behold the face of *Moses*, for the glory of his Countenance, which glory was done away by Christ; so that outward Glory which *Moses* with a Vail cover'd and hid, was done away in the old Covenant and Testament by Christ; for we all in the new Covenant & Testament, with open face beholding, as in a Glass, the Glory of the Lord, are changed into the same Image, from glory to glory, by the Spirit of the Lord. So in the new Covenant and new Testament this is a spiritual Image and Glory, and an inward Glory, which is not to be done away, but remains, and all who profess Christianity are to mind that, that they may enjoy it.

*G. F.*

*THE END.*